



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

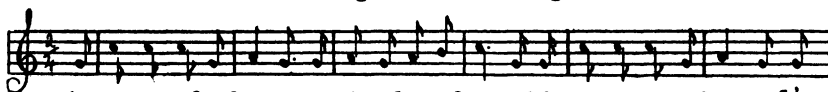
Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

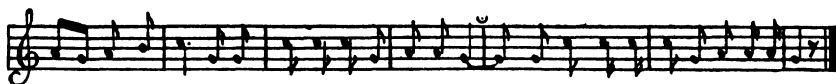
FOLK-LORE FROM OTTAWA AND VICINITY.

BY F. EILEEN BLEAKNEY.

THE following folk-lore data are remembered from childhood (1898-1907). The majority of these were learned at home or at school, and were known orally only; a few may perhaps have been derived from books of nursery-rhymes. The melodies were recorded and prepared by Mr. C. M. Barbeau.

RIGMAROLES.¹1. *The Ragman and the Bagman.*

A rag-man and a bag-man came to a farmer's barn. Said the rag-man to the bag-man, "I'll

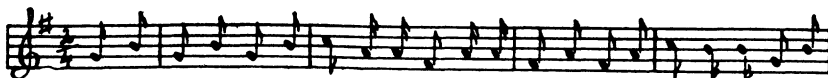


do — ye nae harm. There are for-ty verses to my song. And this is the first one just gone a-long.

A ragman and a bagman came to a farmer's barn.
Said the ragman to the bagman, "I'll do ye nae harm."
There are forty verses to my song,
And this is the first one just gone along.

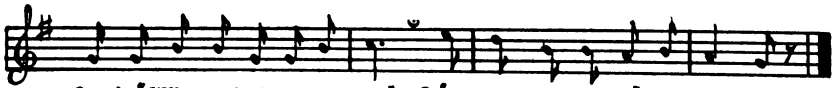
A ragman and a bagman came to a farmer's barn,
Said the ragman to the bagman, "I'll do ye nae harm."
There are forty verses to my song,
And this is the second one just gone along. . . .

This rigmarole, as well as the following one, were used as cradle-songs. That of the ragman is repeated again and again, each time substituting, in the last line, the next consecutive number up to forty, if desired.

2. *Sandy's Mill.*

Sandy led the man the mill, And the man got the loan of Sandy's mill. Said the man to

¹ Both these rigmaroles were learned from Mr. J. R. Jackson, Ottawa, who remembers having first heard the former at college in Toronto about thirty years ago, and the latter at Kingston. Neither of them has appeared in print so far as is known.



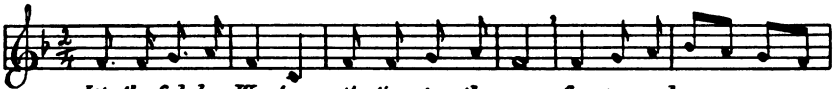
Sandy, "Will you lend me your mill?" — "I'll lend you the mill," said San...dy.

Sandy lent the man the mill,
And the man got the loan of Sandy's mill.
Said the man to Sandy, "Will you lend me your mill?" —
"I'll lend you the mill," said Sandy.
Sandy lent the man the mill, etc.¹

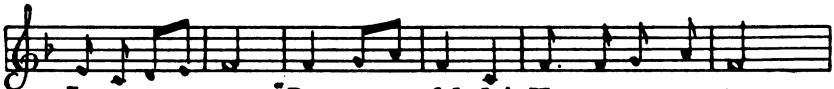
GAMES AND GAME-SONGS.

3. *Little Sally Waters.*²

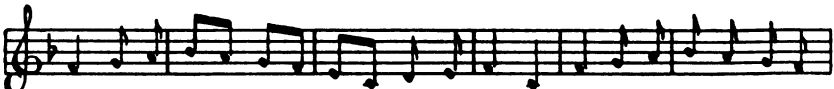
A number of children join hands and form a circle. In the centre sits "little Sally Waters," one of the children previously chosen by some counting-out rhyme. The children circle about, singing; and as they sing, "little Sally Waters" acts out the words of the song: —



Lit-tle Sal-by Wa-ters, sit-ting in the sun, Cry-ing and weep---ing—



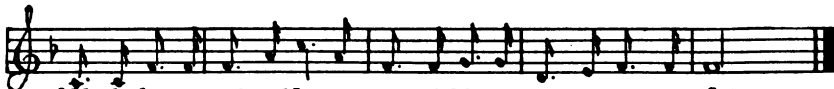
For a young man. "Rise up, Sal---by! Wipe a---way your tears;



Fly to the east, And fly— to the west, And fly to the ver...y one That



you— love best." On the car-pet you must kneel As fast as grass grows in the



field. Sa-lute your wife and kiss your sweet, And then rise up— on your feet.

Little Sally Waters,
Sitting in the sun,
Crying and weeping
For a young man.

¹ Repeated indefinitely.

² Compare pp. 55 and 147.

"Rise up, Sally!
Wipe away your tears;
Fly to the east,
And fly to the west,
And fly to the very one
That you love best."

Sally then chooses a partner, who now stands beside her in the centre,
and the other children continue, —

"Now you're married,
You must agree.
Feed your wife
On sugar and tea.
You must be kind,
You must be good,
And make your wife
Chop all the wood.
And on the carpet you must kneel
As fast as grass grows in the field.
Salute your wife and kiss your sweet,
And then rise up upon your feet.

The game is then repeated, with the chosen partner this time as
"little Sally Waters."

4. *The Farmer in the Dell.*

For a description of the game, see p. 51, No. 635.



The farmer in the dell,
The farmer in the dell,
Heigho the derry-o!
The farmer in the dell.

5. *Billy Boy.*¹

The following stanza is the only one remembered of several in the original version. The other stanzas referred to sweeping, washing,

¹ Compare p. 78.

and other household duties, each one of which was imitated by the child singing the song.



"Can you make a cherry-pie,
 Billy boy, Billy boy?
 Can you make a cherry-pie,
 Charming Billy?"
 "I can make a cherry-pie
 Quick as a cat can wink its eye,
 I can make a cherry-pie,
 Charming Billy."

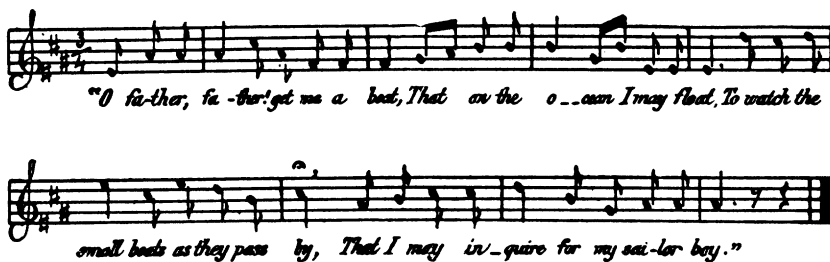
6. French and English.

The game of "French and English" is played by any even number of girls and boys, usually ten or twelve. Two captains are first designated, and each alternately chooses his partners. The game is played on a large rectangular lawn or lot, and a dividing-line is distinctly marked out in the middle. Some conspicuous object, usually an old hat, called the "gag," is placed by each captain at the back of his lot. The object of the players on each side is to capture the "gag" of their opponents and bring it "home" without himself being captured or even touched by any of "the enemy." If touched or caught while trying to capture the "gag," a player is made prisoner, and must stand beside the "gag" of his opponents until he is freed by one of his own partners. Sometimes there is a long line of prisoners on one side, each one of whom, though he must be touching another, stretches out his arms as far as he can, thus getting as near as possible to the dividing-line. It is then an easy matter to "free" them all by merely touching the last man in the line. The winning of the game consists in the successful capture of the "gag" of the opponents by either side. It is repeated over and over until the players are tired out.

7. *Haul away, pull away.*

A game somewhat similar to No. 6, and much more commonly known, is that of "Haul away, pull away." In this game there is no "gag." The object of the opposing sides is merely to capture prisoners by hauling them over to their own sides, where they must remain, as in the foregoing game, until they are freed by one of their own partners. The game in this case is won when one side has captured all the players of the opposing side.

SONGS, RHYMES, AND FORMULÆ.

8. *The Sailor Boy.*¹

"O father, father! get me a boat,
That on the ocean I may float,
To watch the small boats as they pass by,
That I may inquire for my sailor boy."

They had not long sailed on the deep
Till a boat of Frenchmen they chanced to meet.

"O captain, captain! tell me true,
Does my love Willie sail on board with you?"

"What kind of clothes does your Willie wear?
What kind of a lad is your Willie dear?" —

"A jacket of the royal blue.
He is easily known, for his heart is true."

"'Twas on yon green isle as we passed by;
'Twas there we lost a fine sailor-boy.
He wore a jacket of the royal blue,
....."

"Make me a grave both broad and long,
And at head and feet put a marble stone;
And in the middle a turtle-dove,
To show the world that I died of love."

¹ This song, and also Nos. 9 and 10, have been taught me by my aunts, the Misses Boville, who learned them about forty years ago from ballad-singers in the streets of Belfast, Ireland. These singers, who were often old sailors or soldiers, went about from place to place with their ballads, printed on loose sheets, slung over their arm. The saying, "There is a hole in the ballad," meaning that one has partly forgotten a song, probably originated from this custom, and the fact that such sheets were sometimes torn. (Compare p. 170.)

9. *The Tinner.*

Come, all ye de-cent fel-lows, And lis-ten to my song! I---it is a-bout a

tin-ner, And it won't de-tain you long. The tin--ner had a wife, And he loved her ver..y

dear; But — ev(e)-ry op--por---tu---ni-ty He went up-on the beer.

Come, all ye decent fellows,
And listen to my song!
It is about a tinner,
And it won't detain you long.

The tinner had a wife,
And he loved her very dear;
But every opportunity
He went upon the beer.

10. *At Sebsiopol.*

At So---ba-to---pol the Russians fled. They left their wound-ed and their dead; And I am

sure that day—the riv-ers ran red With the blood that was shed — at Al--ma. They

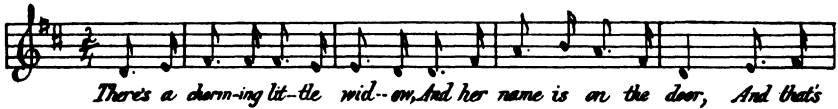
had to lie on the — cold ground; No tent nor shel--ter could — be found. Next

morning rose a burn-ing sun To cheer — the hearts at Al--ma.

At Sebastopol the Russians fled.
They left their wounded and their dead;
And I am sure that day the rivers ran red
With the blood that was shed at Alma.

They had to lie on the cold ground;
No tent nor shelter could be found.
Next morning rose a burning sun
To cheer the hearts, at Alma.

II. *Widdy Dunn*.¹



There's a charming little widow,
And her name is on the door,
And that's where the children buy their chewing-gum.
She sells taffy for a penny,
And her name is on the door,
And there's music in the face of Widdy Dunn.

Refrain.

Leena lanna, starry banna,
Happy day, boys, for every one!
Little buttercup,
Put your shutters up,
For there's music in the face of Widdy Dunn.

¹ Learned by my mother about twenty-five years ago, in the vicinity of Ottawa.

12. *Ikey Daw.*¹

There was a man named Ikey Daw,
Who bought a goat just from the stall.
He bought that goat, — oh, yes! he did, —
He bought that goat just for the kid.

One day that goat so slick and fine
Stole a red shirt from off the line.
When Ikey Daw missed that red shirt,
He vowed he'd pound that goat to dirt.

He took him to a railway-track,
And tied him there not very slack.
But when that goat heard the big train come,
He cried so hard he lost a lung;

He cried again, he cried in pain,
Coughed up the shirt, and flagged the train.

13. *Valentine's Day.*

The rose is red, the violet's blue,
Sugar is sweet and so are you;
And so is the one who sends you this,
And when we meet we'll have a kiss.²

Nursery Rhymes.

14.

Eye-winker,
Eye-blinker,
Nose-dropper,
Mouth-eater,
Chinchopper, chinchopper, chinchopper.³

¹ This song was taught to me about fifteen years ago by a nurse who had learned it at Saranac Lake, N.Y.

² Compare p. 98, No. 202.

³ A variant is, —

Eye-winker,
Tantinker,
Nose-dropper,
Mouth-taster,
Chinchopper, chinchopper, chinchopper.

This rhyme is said to small children. With the first line, lift up the child's eyelid, close it with the second, touch the tip of the nose and mouth with the third and fourth respectively, and with the fifth lift the chin up and down several times, imitating a chopping noise.

15. A similar nursery rhyme is, —

Knock at the door,
Peep in,
Lift the latch,
And walk right in.

16. Open your mouth and shut your eyes,
And in your mouth you'll find a prize.

17. Peas porridge hot,
Peas porridge cold,
Peas porridge in the pot,
Nine days old.¹

Two people repeat this rhyme, clapping both hands on the table at the word "peas," the hands together at "porridge," and both hands against the open palms of the other at the word "hot." This is done rhythmically throughout the verse, which is repeated many times with increasing speed.

18. Tom, Tom, the piper's son,
Stole a pig and away he run.
The pig was eat,
And Tom was beat,
And Tom went roaring down the street.²

Taunting Rhymes.

19. Nigger, nigger, never die,
Black face and shiny eye,
Turned-up nose and pointed toes,³
That's the way the nigger goes.

20. Giddy, giddy gout,
With your shirt-tail out!
Giddy, giddy gin,
With your shirt-tail in!⁴

¹ Compare p. 110.

² Compare p. 113. The following version is found in Lincolnshire (cf. *Rustic Speech and Folklore*, by M. E. Wright, p. 120): —

"Tom, Tom, the baker's son,
Stole a wig, and away he run;
The wig was eat, and Tom was beat,
And Tom went roaring down the street."

³ Compare p. 61, No. 671.

⁴ Compare p. 149.

21. A diller, a dollar,
A ten o'clock scholar,
Why did you come so late? ¹

BELIEFS, OMENS, AND SUPERSTITIONS.

1. It is believed by some people that toads fall with the rain. This belief was also held by the natives of New France in Colonial days, according to Lescarbot.²

2. Bites of an unusual appearance on the hands or face are usually attributed to spiders.

3. The crying of a loon in the sky is a sign of rain within a few hours.

4. The appearance of crows forecasts good or evil, according to the following dictum: —

One for sorrow;
Two for joy;
Three for a wedding.

5. When black ducks migrate early in the autumn, it is a sign of the near approach of winter.

6. Wearing rubber in any form on the feet in fine weather will cause inflammation of the eyes. If a layer of leather is between the sole of the foot and the rubber, it counteracts the ill effects.

7. If a small piece of uncooked beefsteak is rubbed on a wart and then buried, the wart will disappear.³

8. If the same match is used to light the cigarettes of three men, one of them is sure to die. This is believed especially among soldiers. (Probably English.)

9. To tell the time when without a watch, blow off the down from a ripe dandelion, counting the number of times required to remove it all. The hour of day will be indicated by the number of the last blow.

LOVE, COURTSHIP, AND MARRIAGE.

10. The following formula is used for fortune-telling when one is cutting open an apple, the number of seeds determining the result. The ending has been forgotten.



¹ Compare p. 121.

² Reference made from memory.

³ This was often practised by a maid in the household, who stated that it was a positive cure.

One, I love;
 Two, I love;
 Three, I love, I say;
 Four, I love with all my heart;
 Five, I cast away.
 Six, she loves;
 Seven, he loves;
 Eight, they both love;
 Nine, they marry;
 Ten, they tarry;
 That's what the daisies say.

(Compare p. 95.)

11. To determine whether or not a lover is faithful, one by one pick off the petals of a daisy, saying alternately, "He loves me," "he loves me not," with each petal. The last one will give a truthful verdict.

12. To determine which of two lovers one should marry, a piece of loaf-sugar is placed upright in a teaspoon partly submerged in a cup of tea, and the names of the respective lovers given to the left and right side of the sugar. Melting at the bottom, the sugar will fall to one side, thus determining the name of the fortunate lover.

13. A lighted match is sometimes used in a similar way for fortune-telling. The charred part of the burning match will soon fall either to the right or the left, and thus decide the fate of the two lovers indicated.

CHRISTMAS.

14. On Christmas eve, in the neighborhood of Belfast, Ireland, young boys gather together and dress themselves up, supposedly in imitation of cavaliers, by pulling their shirts out over their trousers, and wearing on their heads large hats made from folded newspaper, with paper fringes and a large paper tassel on top. The boys go from house to house, bursting noisily in at the door, and in turn each one steps out and recites his verse. They are given money, apples, nuts, etc., by the people whose houses they enter.¹

First boy.

Here comes I, Beelzebub,
 And over my shoulder I carry my club,
 And in my hand a dripping-pan,
 I think myself a jolly old man.

Second boy [carrying broom over his shoulder].

Here comes I, wee devil Doubt.
 If you don't give me money, I'll sweep you all out.
 For it's money I want, and money I crave.
 If you don't give me money, I'll sweep you all to your grave.

¹ The information is from the Misses Boville, who well remember the ceremony from their childhood in Ireland, about forty years ago.

Third boy [representing Oliver Cromwell].

Here comes I, long Copper Nose,
I fought the jolly Dutchmen, as you may well suppose.
I fought the jolly Dutchmen until their hearts did quake.
.

WISHING.

15. Star light, star bright,
 First star I've seen to-night.
 I wish I may, I wish I might,
 Get the wish I wish to-night.¹

16. If one wishes on seeing a load of hay, the wish will be realized, provided one does not look up again until the load is out of sight.

COLLOQUIAL SAYINGS.

17. Anything that cannot easily be classified is said disparagingly to be "neither fish, flesh, nor good red herring."

18. When a sarcastic remark has no effect whatever on the person to whom it is addressed, it is said to "roll like water off a duck's back."

TONGUE-TWISTERS.

19. (Q.) How much wood would a woodchuck chuck,
 If a woodchuck could chuck wood?
 (A.) Just as much wood as a woodchuck would
 If a woodchuck could chuck wood.²
20. Bread and butter, bread and butter,
 Thith, thith, thith!
21. She sells sea-shells down by the seashore.³

RIDDLES.

22. Why is a crow? — Because (be-*caws*).
23. Four fingers and a thumb,
 Yet flesh and bone have I none.⁴

A glove.

VICTORIA MUSEUM, OTTAWA.

¹ Compare Wintenberg, Grey County, p. 84, No. 12.

² Compare p. 63.

³ Compare Waugh, p. 62.

⁴ Compare p. 70, No. 806.